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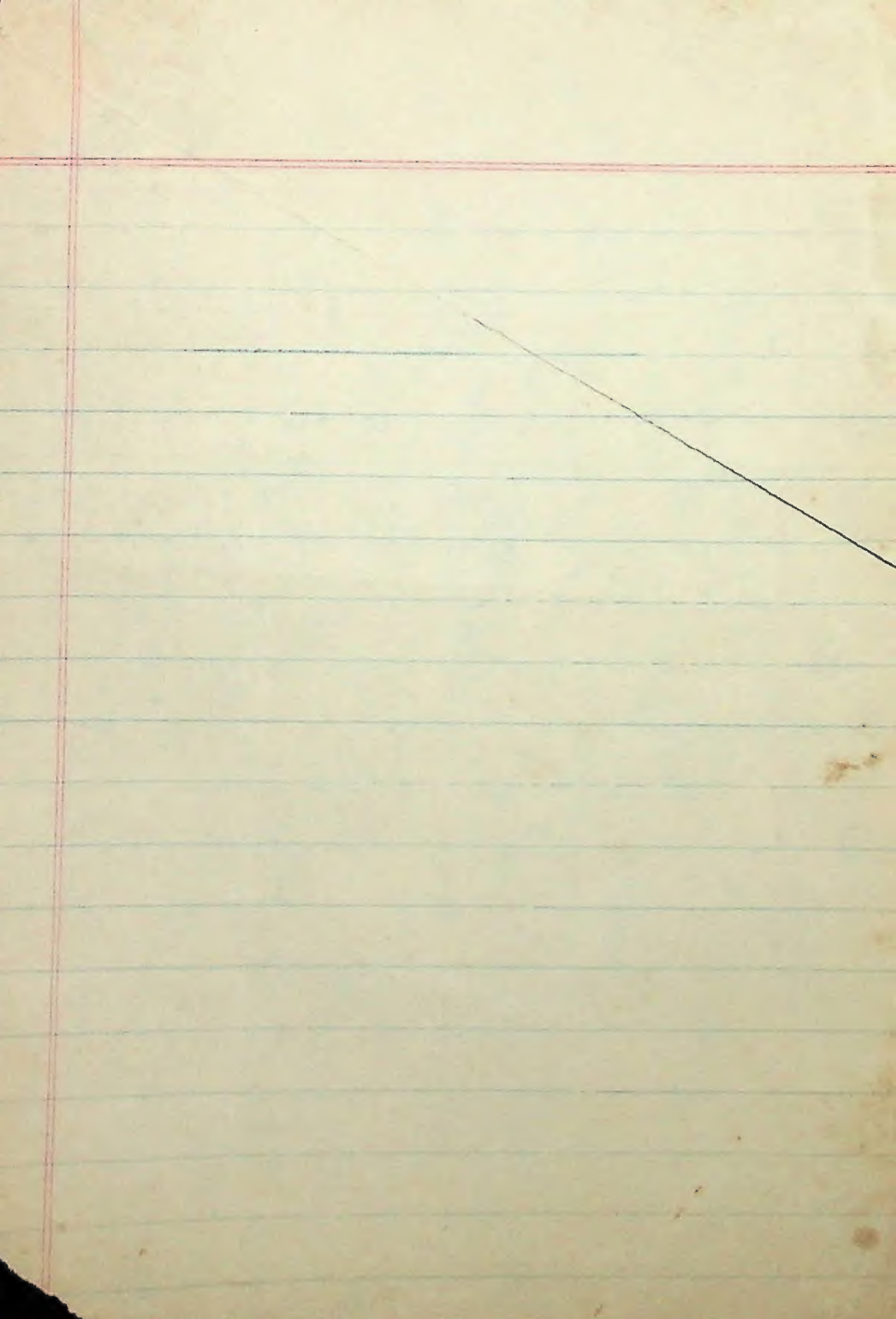
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in order to explain the comprehensive and sudden change. The conquerors also reign the language of the conquered.

The french were speaking keltic language. Roman people when R. conquered France. France was called Gaul in those days.

These people forgot their own mother tongue and began to use foreign language. The change becomes prominent after one or two languages.

Defective aspect:— This theory assumes a sudden change which is not quite good. Though it may play the part in some areas and some times but it is not for all the times and places.

6. These are ^{pure linguistic factors} certain aspects in the language itself ^{which} make the language to change. The distinction between ३४२१ and ३४२१ has been lost, in the process of Sanskrit to hindi. This is a linguistic change.

By combination of all these factors we can say about the whole change.

Morphological changes

(A change of grammatical categories)

३४ — ३४ ३४२१ — This is not a phonetic change. phonetic change. The physical laws of our mouth organs. as the person trying to say ३४ is able to say ३४२१ only.

What is law? In Natural Sciences. the law which may be operational in every place and every time.

Social Law — Established by man at certain conditions.

Linguistic Law — we talk of - past. This is the law of generalization. What we had not the present or future. A formalization of general manner.

Language is not an organism. It can never be either. A certain habit has become language.

3. What are the causes of,

Phonetic change?

1. The desire of man to economize labour and at the same time to convey one's idea.

જાજા - જાજો - Japanese. - jap

And this law cannot be universalized.

2. Normal Tendency of change in this world.

Is not this enough

3. Discontinuity of Tradition. No father can transmit his knowledge of language to his son. The child has to learn the language fresh. How long it takes to learn a language.

4. Mistakes made by children are accepted by society at some times, and but always it does not happen.

5. The Substitution Theory — A bigger principle

When we come to अङ्ग there is further reduction the 12 forms of अङ्ग become remains 6 only.

In Modern Modern language only four forms are existent.

The formation of verbs has the same tendency of reduction. Even one अङ्ग we can have 500 or 600 forms. This bewildering variety comes into unity in Modern languages.

When distinctive meaning disappears then the different forms become superfluous.

In अङ्ग - अङ्ग , अङ्ग , अङ्ग only one remains.

अङ्ग . This tendency helps morphological change. How ~~or~~ the reduction helps to constitute morphological changes?

A change in the method of expressing morphological of grammatical categories is morphological change.

The expression of duality can be only expressed by plurality in अङ्ग . The अङ्ग is grammatical category. When this change takes place. Naturally there will be more change. Elimination is negative.

Tendency to expression.
Language evolves by elimination but also construction takes place. Some new things come into existence.

यह का पद है जो कि कल्याण सम्प्रदाय में जो-जो पद
हो आये हैं सो-उप और आवा, नीव य अनेक विधा में हो
लाती है।

परतीत - विश्वास । - हमें विश्वास था कि यह दुबारा
के बिहारी ही प्रगतिन हो जायेंगे ।

इनमें शब्दों का है और श्यामता भी इसलिये
यह हमारा के साथ पूर्णतया न मिल सकी ।
"मेरी दोष" ।

ए १० पद के प्रभाव है "करुणा" उत्पन्न होती है
उपमान द्वारा दाखि में नहीं आते । उपमान
प्राप्ति में ही पर भी पाई दाखि रूप
परिपाक करते हैं तो वह उपमान नहीं ही समझे
जायेंगे ।

An old thing is put to ~~use~~ a new ~~thing~~
use. ~~the~~ (the tendency to uniformity)

In hindi there are post positions. वे जो वे के
का की के These are creations. They are standing
a little apart from the word to which they
are used but still they perform the work
which the Sanskrit विनायक did.

मध्य के (यादृक्) मज्जक (अपभ्रंश) भाक (प्राचीनरीति)
This is phonetic and morphological change.

वदंते मुनि पद के लु श्यामता जहि निरवयव ।
श्याम एक लपट लिय लारी । नाम कोटि खल कुसल सुधारी ।
नाम अपत मंगल दिशि दसुं - नाम जयने हे कल्याण ।

मज्जक मज्जक - इन दोनों प्रत्ययों का निमित्त
प्रत्यय का श्यामता तो प्रत्ययों को ही उपसि ।

Tendency to create new words.

Faculty of. Combining two words to express a new idea. This idea is a grammatical category.

18-21 ने इससे न पुन दोष हो गया है. सुन्दर. 21
41 Method of grammaticalisation - This word is used for this method, Tendency to words expression.

What was the whole word formerly now becomes two. दोष-न. 33-11.

When we make a full word a grammatical tool. we are using grammatical categories

French - point - point	} ne pas = These two words express the idea of negation. ne lis pas - I do not read.
pass - step.	
rien - something	
jamais - ever	

I took two steps - Il marcha deux pas.

The full word 'pas' has become a grammatical tool. Some words have been used for different senses.

It is generally believed that when a language borrows something from other language it only borrows vocabulary and not its grammatical rules. But some times

कहा जाता है कि जहाँ आर्य भाषा के कोई सम्बन्ध नहीं है।
 इस-से योरमियन इस रहस्य के इस प्रश्न है भाषा वैज्ञानिक
 का कोई concern है।
 (ग्रोप की) Indo European Family (इसके प्राचीन भाषाएँ)

↓
 कैल्टिक इटालिक जर्मनिक ग्रीक वल्टिक स्लैवोनिक अरबोनेयन

राक्षस की Indo Eu. — प्राचीन भाषाएँ

आर्योनिम हिट्टीट तोरवास्मियन इरानीयन इन्डिक
 इन सब की कुछ Documents हैं।
 इनमें से कोई भी भाषा किसी की source नहीं है केवल
 बहने है केवल इनकी एक ही Common source है।
 इन भाषाओं की समानता से Common source का कुछ
 Idea हो सकता है।

संराक्ष

1. आ, ए, ओ — यह तीन स्वर हैं।
2. व्यन्जनो की पांच वर्गों में विभाजित जैसा संराक्ष है।
3. इत्यादि नहीं।
4. अंतस्थ ध्वनियों की Development.
5. Stress accent नहीं था।
6. Synthetic language थी।
7. 'प्रातः' ही सब शुरू है। आ आया था।
8. मुख्य आर्य क्रियायें लिट् जोड़ने से बनती थी। (स्वयमे)
9. *vocalic change was a recognized morphological method.

* वा. का. Change Sing Sang.

Tendency to create new words.

Faculty of. Combining two words to express a new idea. This idea is a grammatical category.

18-21 नै इसी म पूर जोर हो गता है. शुद्ध. 24
42 Method म अधिक हि-21 नै इस है।

Grammaticalisation - This word is used for this method, Tendency to words expression.

What was the whole word formerly now becomes two. जोर-म, 33-म,

जो 33-म.
When we make a full word a grammatical word we are using grammatical categories.

French - point - point	} ne pas = These two words express the idea of negation. - ne lis pas - I do not read.
pass - step.	
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The full word 'pas' has become a grammatical word. Some words have been used ^{to express} for different senses.

It is generally believed that when a language borrows something from other language it only borrows vocabulary and not its grammatical rules. But some times

यहाँ जहाँ है कि जहाँ तो भाषा में कोई सम्बन्ध नहीं है
 concern कि है
 Indo European family (इसके प्राचीन भाषाएँ)

कैल्डैक इंडो-जर्मानिक और वल्टिक लिथोनिक अरबोनेयन

इसका नाम Indo Eu. — प्राचीन भाषाएँ

आर्योनेयन हिन्दू ईरानियन इरानियन इण्डिक
 इन सब को कुछ Documents हैं
 इनमें से कुछ भाषा किसी की source नहीं है केवल
 बोलते हैं। यहाँ इनकी एक ही Common source है।
 इन भाषाओं की समानता से Common source का कुछ
 पता लगता है।

सारांश :-

1. आ. ए. ओ. — यह तीन स्वर हैं।
2. व्यंजनों को पांच वर्गों में विभाजित किया गया है।
3. शब्द नहीं।
4. अलंकरण-दानियों की Development.
5. Stress accent नहीं था।
6. Synthetic language थी।
7. व्याकरण में सब शब्दों का भाव था।
8. मुख्य और क्रियात्मक शब्दों में वृद्धि थी। (कर्मक)
9. Morphological change और a development.

मूल्य का नक्का १०० रुपये का है। लेकिन उन हवाईयों से
मूल्य का नक्का १०० रुपये का है। मूल्य का नक्का १०० रुपये का है।

मूल्य का नक्का १०० रुपये का है। लेकिन उन हवाईयों से
मूल्य का नक्का १०० रुपये का है। मूल्य का नक्का १०० रुपये का है।

मूल्य का नक्का १०० रुपये का है। लेकिन उन हवाईयों से
मूल्य का नक्का १०० रुपये का है। मूल्य का नक्का १०० रुपये का है।

Song as an expression of joy - गाथा
मूल्य का नक्का १०० रुपये का है। लेकिन उन हवाईयों से
मूल्य का नक्का १०० रुपये का है। मूल्य का नक्का १०० रुपये का है।

Even the least civilized people speak
civilized languages.

The tendency to make words more complex
and simple in structure than in the
original word.

The old Latin words were more complex
than the modern words. It is the same with
the old and new.

The word is a word as a sentence.

मूल्य का नक्का १०० रुपये का है। लेकिन उन हवाईयों से
मूल्य का नक्का १०० रुपये का है। मूल्य का नक्का १०० रुपये का है।

Mexico has approximately 16 millions (people) speaking many different languages.

1. Na Denic Group

2. the Aztec Group

(ancient languages of Mexico)

3. Eskimo Algonkian

All these languages are related to one another.

In some of these languages there are untranslatable words. For example, the Aztec word for 'cotton' is 'xōchitl' which also means 'flower'.

Origin of Languages

Man is one of the last subjects to be studied.

It is a very old subject.

Language is a very old subject. It is one of the oldest subjects to be studied. It is a very old subject. It is one of the oldest subjects to be studied. It is a very old subject. It is one of the oldest subjects to be studied.

Semitic, Hamitic

Jews इस देश में जाते हैं, इस देश की भाषा बोलाते थे
 यह हिब्रू और जर्मन का मिश्रण है।
 यह हिब्रू और जर्मन का मिश्रण है।

There are certain inscriptions belonging
 to the 12th century B.C. - 8th century B.C.

This was a great deal of written Hebrew
 which later on was written down in Arabic.

Phoenician

यह बहुत प्राचीन देश Phoenicia की
 भाषा है इस भाषा में अनेक लिपियाँ हैं।
 इसका अपना अक्षर भी बोलने का
 है जिसमें प्रबल प्रभाव "Phoenician" है यह प्राचीन
 भाषा है जो अनेक भाषाओं का मूल है।
 Language को उधार दी गई है।

आफ्रीका की सभ्यता का नाम है :
 1. सुडानी 2. जोर 3. Hotenot 4. Bushman
 Names are divided into three classes - यह
 इन भाषाओं को विस्तृत है।
 सुडानी में 400 बोली हैं। इन चारों भाषाओं का
 प्रभाव बहुत ही सभ्यता में है। इन भाषाओं
 में 100 से अधिक बोली हैं।

Phoenician भाषा :
 1. Phoenician 2. Syriac 3. Arabic 4. Persian

(1) पौनर्वसु का अवधि 30 दिन है।
 (2) पौनर्वसु का अवधि 30 दिन है।

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'Malay Polymers & Res.'

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Sapellia - Mammals

1880

9 The Anglo-Solomon, Santa Cruz

3 16481 (April Micronesian)

औं Copied कहलाता है . और उसमें लिखा है कि वही Copied कहलाता है ।

Semitic Branch.

The old testaments is written in Hebrew. This is the religious language of Hebrews.

जब हिब्रू लोगों के दिव्य लिखा भाषा तब वह प्रचुर रूप में प्रयोग में थी . यह को उन्होंने नहीं छोड़ा . सभी Ceremonies हिब्रू में ही होती हैं . पवित्र यह किताबें इसी हिब्रू की Language में ही लिखी हैं . पवित्र जा कर रहने लग ही)

यही भाषाओं में न आय है . न जानि है लेकिन फिर भी भारत में बहुत आदमी हैं . तब के जो ज्ञानी हैं वे ही जादू-टोना , कलह , उन्निह , जुनो , डोचड को मायादि . शक्ति शक्ति जानें हैं . (यही जादू-टोना , कलह , उन्निह , जुनो , डोचड को मायादि कहते हैं)

1. मुसा
2. एनामीज (Amarnaese)
3. Monks, मोनखेयर .

मुसा — इसके मूल में लिखे दिवालय में ले कर

आन जासकते . नया जानि यासकते .

मुसा नाम से कहते हैं . इसका Vocabulary और Monks, मोनखेयर नाम से कहते हैं .

2. एनामीज — (यही) ले कर आगमन तक
3. भाषा यही जाली है , यही भाषा में भाषा यही
4. भाषा है . यही भाषा में भाषा यही

प्रार्थना

Indo Hyman families में निवास करने वाले हैं, दो और स्वतंत्रता के
और दो 'Indo Hyman' माया माया ने हैं।
इन्डो-हायमन' नीमाय' इन्डो से माया-मिलती
है।

म. - घोड़ा (Direct) घोड़ा - Chitragar (जब वह इस स्थिति से
चले - घोड़े () घोड़ा - इसी प्रकार ता मिलने की
वीडू house.

वीडू - जब इसके बाद कोई प्रत्यक्ष है। वीडू रुकने - ^{Door} न. 15 house.

पादे 'from the houses' कहना है तो
वीडू + क. क. + इल = वीडू क. किले

सही है - तो विचारों और कालों दोनों का
काम करना है जो कि न. 15 में दो विचारों शब्दों,

पावन - Belonging to certain जाति,
पादे इसमें (नीचे बताया हो तो पराची
किसी ने पराची क. क.,
किसी ही 1. निचो में पराची क. क. लइल, ।

We. नमक - Till including - the
person with whom we are talking
नीचो - we - Not including the
person with whom we are talking.

Now. The verb consideration.

Two steps. Each differing in

the points of similarity.

Morphologically and phonetically
1. Phonetically - both are similar
एत ए and ऐत ऐ
from एत ए and ऐत ऐ

2. एत ए, ऐत ऐ
3. ऐत ऐ, एत ए

A high consonant can only be formed by

एत ए - ऐत ऐ - ऐत ऐ

What makes a vowel high
morphological similarities.

Nominative or personal pronouns
the form of adjectives, adjectives, adjectives
and first positions.

एत ए - ऐत ऐ - ऐत ऐ

त ए + ऐत ऐ - ऐत ऐ - ऐत ऐ

Words are divided into two kinds

1. एत ऐ 2. ऐत ऐ (Superior), (Inferior)

एत ऐ ऐत ऐ
superior kind of word.

ऐत ऐ
inferior kind.

the difference is between words

एत ऐ ऐत ऐ - ऐत ऐ ऐत ऐ
ऐत ऐ ऐत ऐ - ऐत ऐ ऐत ऐ

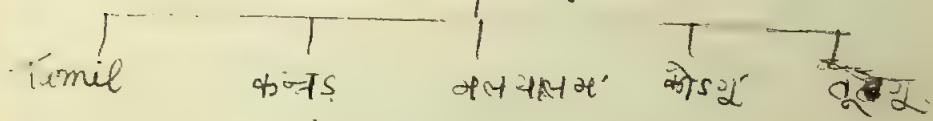
ऐत ऐ ऐत ऐ ऐत ऐ ऐत ऐ ऐत ऐ ऐत ऐ ऐत ऐ ऐत ऐ

The common characteristics of the languages
 connected to Dravidian languages

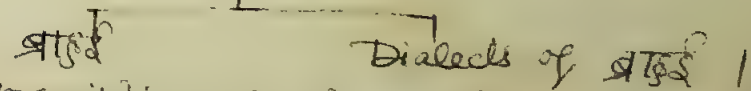
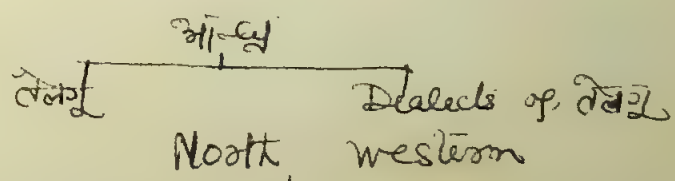
Dravidian proper
 Central

- 3. North group.
- 4. North western.

Dravidian proper



'Central group'



Inscriptions से ही इन Languages derived
 हैं। इन्हें कुछ भी पता नहीं है। इनमें Evolution
 है।

Among these four Dravidian languages

2-- मैं कोई विशेष suggestion देना चाहता हूँ।
permission देना नहीं है।

हिन्दी - यह रिवाज उसमें अच्छा है।

सबसे अच्छा है ॥

यही आवेष्टिजन भाषाओं की आवश्यकता है।

लोडिन, हिन्दी आवेष्टिजन में भी जो है लोडिन

क यह दोनों संस्कार हैं (मिच है)

3-- Compound words --

आप कब की हिन्दी

की यह आवेष्टिजन भाषाओं में भी आवेष्टिजन
आपको होती है।

हिन्दी में - Idea of, passive - Compound words

वर्तमान में - 'आना' Expression of, passive

जो संस्कार में 'व' अवयव द्वारा वर्तमान में

4-- The use of Repetitive words :-

This Repetition has certain special use

हिन्दी में, हिन्दी में, हिन्दी में, हिन्दी में, हिन्दी में

Second kind of Repetition -

It is very common in the English language

जो हिन्दी में, हिन्दी में, हिन्दी में, हिन्दी में, हिन्दी में

Each of the following words is used in the English language

जो हिन्दी में, हिन्दी में, हिन्दी में, हिन्दी में, हिन्दी में

यह भी आवेष्टिजन में भी आवेष्टिजन में भी

हिन्दी में, हिन्दी में, हिन्दी में, हिन्दी में, हिन्दी में

Phenetic Similarities: ---

मकर, र. दिनां न. साक्षी में यह हवा मिल रही है।
मकर का बल इन दिनों पर निर्भर है। शमी से भी
बिना के बल है।

2. 2nd. (2nd. A) A possibility of 32nd sounds in Sanskrit is existing in 31147544. The same system implies. There is further reduction also.

[illegible]

Morphological similarities: _____

श्रीविष्णु-सुख-साधन के नामों के साथ-साथ
के पुनर्जात के साथ-साथ, फिर पुनर्जात के साथ-साथ
महानिवासी के साथ-साथ, फिर पुनर्जात के साथ-साथ

1. हिन्दी में Post Positions का विचार
जो संज्ञक में नहीं है) आज का मध्य में प्रयोग
में संज्ञक 'मध्य' में Formed. वह पर पूर्ण 2022 था।
जो आज का केवल Post Positions ही रह गया।
आज यह एक Non-physical है लेकिन 'मध्य' का
विचार मध्य में था।

हि-डी. पाठ- पार्श्व !
 हाविडियन-माभाभा
 जो पहले फल्ले माल्यभारती
 से ही प्रमाणित हो गये हैं

He used to

[illegible]

1. The ...

1891

[illegible]

1000 ft. 1000 ft. 1000 ft. 1000 ft. 1000 ft.

आविष्कार पारिवार

[illegible]

21124 21121 21122 21123 21124 21125 21126 21127 21128 21129 21130 21131 21132 21133 21134 21135 21136 21137 21138 21139 21140 21141 21142 21143 21144 21145 21146 21147 21148 21149 21150 21151 21152 21153 21154 21155 21156 21157 21158 21159 21160 21161 21162 21163 21164 21165 21166 21167 21168 21169 21170 21171 21172 21173 21174 21175 21176 21177 21178 21179 21180 21181 21182 21183 21184 21185 21186 21187 21188 21189 21190 21191 21192 21193 21194 21195 21196 21197 21198 21199 21200 21201 21202 21203 21204 21205 21206 21207 21208 21209 21210 21211 21212 21213 21214 21215 21216 21217 21218 21219 21220 21221 21222 21223 21224 21225 21226 21227 21228 21229 21230 21231 21232 21233 21234 21235 21236 21237 21238 21239 21240 21241 21242 21243 21244 21245 21246 21247 21248 21249 21250 21251 21252 21253 21254 21255 21256 21257 21258 21259 21260 21261 21262 21263 21264 21265 21266 21267 21268 21269 21270 21271 21272 21273 21274 21275 21276 21277 21278 21279 21280 21281 21282 21283 21284 21285 21286 21287 21288 21289 21290 21291 21292 21293 21294 21295 21296 21297 21298 21299 21300 21301 21302 21303 21304 21305 21306 21307 21308 21309 21310 21311 21312 21313 21314 21315 21316 21317 21318 21319 21320 21321 21322 21323 21324 21325 21326 21327 21328 21329 21330 21331 21332 21333 21334 21335 21336 21337 21338 21339 21340 21341 21342 21343 21344 21345 21346 21347 21348 21349 21350 21351 21352 21353 21354 21355 21356 21357 21358 21359 21360 21361 21362 21363 21364 21365 21366 21367 21368 21369 21370 21371 21372 21373 21374 21375 21376 21377 21378 21379 21380 21381 21382 21383 21384 21385 21386 21387 21388 21389 21390 21391 21392 21393 21394 21395 21396 21397 21398 21399 21400 21401 21402 21403 21404 21405 21406 21407 21408 21409 21410 21411 21412 21413 21414 21415 21416 21417 21418 21419 21420 21421 21422 21423 21424 21425 21426 21427 21428 21429 21430 21431 21432 21433 21434 21435 21436 21437 21438 21439 21440 21441 21442 21443 21444 21445 21446 21447 21448 21449 21450 21451 21452 21453 21454 21455 21456 21457 21458 21459 21460 21461 21462 21463 21464 21465 21466 21467 21468 21469 21470 21471 21472 21473 21474 21475 21476 21477 21478 21479 21480 21481 21482 21483 21484 21485 21486 21487 21488 21489 21490 21491 21492 21493 21494 21495 21496 21497 21498 21499 21500 21501 21502 21503 21504 21505 21506 21507 21508 21509 21510 21511 21512 21513 21514 21515 21516 21517 21518 21519 21520 21521 21522 21523 21524 21525 21526 21527 21528 21529 21530 21531 21532 21533 21534 21535 21536 21537 21538 21539 21540 21541 21542 21543 21544 21545 21546 21547 21548 21549 21550 21551 21552 21553 21554 21555 21556 21557 21558 21559 21560 21561 21562 21563 21564 21565 21566 21567 21568 21569 21570 21571 21572 21573 21574 21575 21576 21577 21578 21579 21580 21581 21582 21583 21584 21585 21586 21587 21588 21589 21590 21591 21592 21593 21594 21595 21596 21597 21598 21599 21600 21601 21602 21603 21604 21605 21606 21607 21608 21609 21610 21611 21612 21613 21614 21615 21616 21617 21618 21619 21620 21621 21622 21623 21624 21625 21626 21627 21628 21629 21630 21631 21632 21633 21634 21635 21636 21637 21638 21639 21640 21641 21642 21643 21644 21645 21646 21647 21648 21649 21650 21651 21652 21653 21654 21655 21656 21657 21658 21659 21660 21661 21662 21663 21664 21665 21666 21667 21668 21669 21670 21671 21672 21673 21674 21675 21676 21677 21678 21679 21680 21681 21682 21683 21684 21685 21686 21687 21688 21689 21690 21691 21692 21693 21694 21695 21696 21697 21698 21699 21700 21701 21702 21703 21704 21705 21706 21707 21708 21709 21710 21711 21712 21713 21714 21715 21716 21717 21718 21719 21720 21721 21722 21723 21724 21725 21726 21727 21728 21729 21730 21731 21732 21733 21734 21735 21736 21737 21738 21739 21740 21741 21742 21743 21744 21745 21746 21747 21748 21749 21750 21751 21752 21753 21754 21755 21756 21757 21758 21759 21760 21761 21762 21763 21764 21765 21766 21767 21768 21769 21770 21771 21772 21773 21774 21775 21776 21777 21778 21779 21780 21781 21782 21783 21784 21785 21786 21787 21788 21789 21790 21791 21792 21793 21794 21795 21796 21797 21798 21799 21800 21801 21

ॐ नमो भगवते वासुदेवाय ।
ॐ नमो भगवते वासुदेवाय ।

यह समाप्त है।
कम है।

7 11 1 5 - 7 11 4 7

दीन-नाम — ३१ सित्तो पाठ्यकी प्रकीर्तनको १४

मोम परीक्षा, क. विभाग, मुम्बई (कृ.) ३३३३

West द्वेखोरि — यङ्गु, लोवाकियन, गोपलेश,
गोपलेश, गोपलेश, गोपलेश

पुत्रोनेया - भो इसो ये भानु ह, २४ ठावने आय के

कायोनीयन - जो इसी में भाग ले

7. 1921/4/4
Approximation of ω from my series.

1884 215/100 11/100 3 1/2 11/100 11/100

50 kinds of expressions are expressed

सुभी इंग्लिश भाषाओं का सर्वोच्च आधार बनने लगे ?
जर्मनी - पूर्वी उत्तरी पश्चिमी जर्मनी
नाम से विभाजित ।

पूर्वी जर्मनी के लोग सोवियत संघ के साथ जुड़े हुए थे
वे लुक्सेमबर्ग के द्वारा युद्ध के दौरान जर्मनी के
थे। इस जर्मनी के लोग थे ①

Public Discipline - जर्मनी के लोग
जर्मनी के लोग को picture युद्ध के दौरान
Western Germany - जर्मनी के लोग, जर्मनी के लोग, जर्मनी के लोग
जर्मनी के लोग, जर्मनी के लोग, जर्मनी के लोग

जर्मनी के लोग, जर्मनी के लोग, जर्मनी के लोग
जर्मनी के लोग, जर्मनी के लोग, जर्मनी के लोग

जर्मनी के लोग, जर्मनी के लोग, जर्मनी के लोग
जर्मनी के लोग, जर्मनी के लोग, जर्मनी के लोग

जर्मनी के लोग, जर्मनी के लोग, जर्मनी के लोग
जर्मनी के लोग, जर्मनी के लोग, जर्मनी के लोग

जर्मनी के लोग, जर्मनी के लोग, जर्मनी के लोग
जर्मनी के लोग, जर्मनी के लोग, जर्मनी के लोग

जर्मनी के लोग, जर्मनी के लोग, जर्मनी के लोग
जर्मनी के लोग, जर्मनी के लोग, जर्मनी के लोग

जर्मनी के लोग, जर्मनी के लोग, जर्मनी के लोग
जर्मनी के लोग, जर्मनी के लोग, जर्मनी के लोग

[illegible]

पुस्तक का नाम : _____ - भाग I - भाग II - भाग III

प्राचीन विद्वानों ने चतुर्थी विमाते का ज्ञान

3. ज्ञानने पद बहुलम् ।

4. 1944

हमों की प्रविष्टिपुत्रा में हमों (लकार) प्रविष्टि

[illegible]

मय - मलि ।

७-११-१९७१
७-११-१९७१

ग. वर जाता ह (नाम)

[illegible]

9. आपका मेरा जवन आता है।

३१५५४१,

12. ऐसे के प्रमाण 6 वर्ष 228 ग्रैस है यह
तात्पर्य नहीं है कि विमाक्तियों में प्रमाण विलंब
विमाक्तियों में प्रमाण है विमाक्तियों एक ही विमाक्तियों
अन्य विमाक्तियों का प्रमाण प्रमाण लिया जाता है

1. मालाधि - वृत्तिगा, छोटे सुखी राम, मालाधि १५

३। युद्ध में पुरुषों को प्राप्ता ।

भी का ड हो जायगा।

आकृत का नाम आ आ आ य अश' न' भाषाउ'

वै. ॥ २॥ ॥

ਇ-ੳ

8. 11. 1954. 3. 2. 1954. 38 21. 1954

1891

श्रीमद्भगवद्गीता

ध्वजकी वर दिग्गजियाँ धापी और फाहर में अन्तर
गली और फाहर में ध्वनी परिवर्तन हुआ है बहुत आधीक मात्रा
में। सिद्धिनिर्वाहण व दिग्गजियाँ वर Conjugate Consonants.

- पिण्डाद्युक्तियाँ का, समासः । - आग्ने - आग्ने - आग्ने
३. धातुने यह बहुत कम है।
४. लड़के और लड़की में लड़के ।
५. ह्याँ की पूर्वविधता में कभी लकार ह्याँ में ।
६. ह्याँ की वीच एक मङ्गलाय ध्वनि का
है - मेधा - गेह ।
७. ह्याँ के वीच एक व्यञ्जन का लोप हो जाता है।
८. यं वं वन जाता है। (मातृत्वं) ।
९. सञ्ज्ञा के प्रथम में भी 'न' का लोप हो उल्लेख करने
प्राकृत में 'य' ज वन जाता है।

हायप्रश, १२ ह्याँ के केवल ६ ह्याँ रह गये हैं यहाँ
गीत्यय नहीं है। १३ विभक्तियों में कभी वीच
विभक्तियों में कभी ह्ये विभाही एक ही विभक्ति का
प्रथम विभक्तियों का काम भी पूर्णतः लिया जाता था।
मालाष्ट्र - वृत्ति और सुखी रूप में प्राकृत में
हायप्रश में ए, इ, ही आया।
भी का 'उ' हो आया।
प्राकृत का नापाओ अप्रश में हापाउ
वन आया।

हि-दी

२ सगु केवल ३ ह्याँ रह गये हैं।
ध्याँ ध्याँ ध्याँ
ध्याँ ध्याँ ध्याँ

हैं केवल 31-38 के बीच अध्ययन करना है।

2. जिसका कोई इतिहास नहीं है। अतः हमें यह मानना है कि यह
कोई एक ही भाषा है। इसी पर (युद्ध है) कि संस्कृत
को शाब्दिक भाषा है। जिसमें बहुत ही सुबोध (मै-दे)
को भी इस भाषा में है।

"Indic"

जब हम इस भाषा को अध्ययन करते हैं - संस्कृत के भाषा
को हमें यह पता है कि यह लोक - जो एक संस्कृत - संस्कृत है जो
अपने इस भाषा में संस्कृत पहले एक ही भाषा को ही संस्कृत
में ही भाषा है।

हम इस भाषा को अपने भाषा में नये भाषा में

3. यद्यपि यह और भाषा में पर - यद्यपि यह और भाषा में

Vocabulary - यद्यपि यह

4. जो vocabulary में उपयोग - यद्यपि यह भाषा में उपयोग

5. जो भाषा में भाषा में जो एक ही भाषा में जो भाषा में जो भाषा में

Indo Iranian language in Indic Sanskrit.

जो भाषा में भाषा में जो भाषा में जो भाषा में जो भाषा में

various kinds of languages.

उप भाषा विभिन्न भाषा विभिन्न भाषा विभिन्न भाषा

उप भाषा

उप भाषा जो भाषा में जो भाषा में जो भाषा में जो भाषा में

जो भाषा में

3. Sanskrit -

जो भाषा में जो भाषा में जो भाषा में जो भाषा में जो भाषा में

जो भाषा में जो भाषा में जो भाषा में जो भाषा में जो भाषा में

जो भाषा में जो भाषा में जो भाषा में जो भाषा में जो भाषा में

4. A slight reduction in the number of
of ...
... ..

Some words are used.

1. 'loudness' is with the 'active' voice.
2. 'loudness' is with the 'active' voice.
3. 'loudness' is with the 'active' voice.

[illegible][illegible]

The High Stage

1. The first part of the paper is devoted to the study of the
 asymptotic behavior of the function $\zeta(s)$ as $s \rightarrow \infty$.
 It is shown that the function $\zeta(s)$ has a simple pole at $s=1$
 and that the residue at this pole is 1.

ਮਦੀ ਸ. ਮਾਈ

voiced

६. *Tricalbes* - सचिष डरना

A: 'Positives

2. *pricalites* - २५५५३३३

1. नासिका :— अनुनासिक

Material.

V. ...

Late, open vowels. - 2, 3, 31^a
 open vowels. 31^a, 31^a

open Novels. 311, 311

A syllable is a peak of sonority in a word.

Lower.

सं. २ भा. १ व. ३ अ. १

is neither very high nor very low.

These are four peaks in the mood
the Hated. This will be

Antony, 818.

"Morphology" - Most important.
In Morphology the language shows
its real nature.

I.e. two languages if are similar
as they only differ in Morphology.
The root phrase what is before
and what is after.

मूल - चिह्न - सूचक.

but there are other languages in which
words are not formed like this.
In those languages words are all
monosyllabic.

All words mean something
namely the expression of ideas.
These languages express two kinds
of Ideas.

1. Semanteme - अर्थ
2. Morpheme - आकार

In Modern linguistics all the
words of all the languages can
classified in these two names.
It is from Morpheme
that the science Morphology has
originated.

Morpheme - अकार

same individual and all different Indi
is not important.

Modern linguistics use phonemes
for letters and sounds.

Definition
A number of unimportant variables
interrelated as a unit at a
given language at a given time
is phonemes.

We can never make phonemes
such that it should merge with other.

The aim of phonology is
to understand the system of phonemes
in a given language.

What is the syllable.

Is a syllable a real thing? Are
we conscious of syllable. When
we divide a syllable on what
basis we divide it. To this we answer
that as many vowels can be found
in that word. These are two words.

tor - tor - These words.

tor - Accent on vowel.

tor - vowel as syllable.

Is syllable a conscious in
the mind of man?

{ The man who suggests the word but
still he can say that this word
contained two syllable. It was syllabic.
When language was originated.
In Ashokan script we do not
see even a single consonant with
out any vowel.

+ is not of four
Prakrit script is a syllabic script
'३॥३०३' we say it contains
four ~~two~~ syllables. But in Roman
Raryana.

The first language is syllabic
and second is alphabetic.

It is clear that syllable is
in the essence of mind.

Only by analysis we can know
how many vowels are there.

The difference between ~~and~~

and

Syllable. — ॥ ३॥३०३ ॥ unit of utterance having
one syllable or having two syllables
words like, bottle

In order to meet this difficulty.


There is another theory.

incomplete air stoppage, and complete air stoppage

different
types of consonants

अव्ययम्, मह्यम्
अङ्गुलिम्, अङ्गुलिम्

Consonants - Sounds produced by the vibration of
certain parts of the mouth.

We get  by the vibration of the
tip of the tongue.

Some other sounds - continuously. Laterals.

phonology - what are the sounds
which have recognized as distinct in
the Sanskrit sound system.

when the Sanskrit was a spoken
Language

When we are doing Phonetics the
meaning is of second consideration.
But in phonology this is not the
case. Here the meaning is the main
part.

We can have general phonetics
but not general phonology.

Study of the sounds of a
particular language with the point
of view from the meanings of
that particular language.

When we do phonetics we
study original and deliberate

The man who forgets the word but
still he can say that this word
contained two syllable. It was syllabic.
When Sanskrit was introduced.
In Ashokan script we do not
see even a single consonant with
out any vowel.

+ is not of Pali.
Pali script is a syllabic script.
'राम' we say it contains
four ~~two~~ syllables. But in Roman
Ramayana.

The first language is syllabic
and second is alphabetic.
It is clear that syllable is
in the conscious of mind.

Only by analysis we can know
how many vowels are there.

The difference between
and

Syllable. — A unit of utterance having
one syllable or having two syllables
words like, holle

In order to meet this difficulty,
there is another theory.

incomplete air stoppage, and complete air stoppage

Different
types of consonants

अव्ययान्, महान्, मयुक्तान्, अयुक्तान्

Some
Consonants -

सुवर्ण

अवर्ण

Sounds produced by the vibration of certain parts of the mouth.

We get α by the vibration of the tip of the tongue.

Some other sounds - continuously, Laterals.

Phonology - what are the sounds which have recognized as distinct in the Sanskrit sound system.

When the Sanskrit was a spoken language

When we are doing Phonetics the meaning is of second consideration. In Phonology this is not the case. There the meaning is the main part.

We can have general phonetics but not general phonology.

Study of the sounds of a particular language with the point of view from the meanings of that particular language.

When we do phonetics we study original and derivative

The man who extracts the word but still he says that this word contained two syllable. It was syllabic. When Sanskrit was introduced in Ashokan script we do not see even a single consonant without any vowel.

It is not of Pali. Prahari script is a syllabic script. 'प्रहारि' we say it contains four syllables. But in Pāṇini's Karayana.

The first language is syllabic and second is alphabetic.

It is clear that syllable is in the conception of mind.

Only by analysis we can know how many vowels are there.

The difference between a syllable and

syllable. — A unit of utterance having one syllable or having two syllables. Words like holle

In order to meet this difficulty, there is another theory.

incomplete air stoppage, and complete air stoppage

different
types of consonants

अल्प प्राण, महप्राण.

अनुस्वारिक, अनुस्वारिक.

some,

संयोग

अयोग

Consonants - Sounds produced by the vibration of certain parts of the mouth.

We get प by the vibration of the tip of the tongue,

some other sounds - continuously. Laterals.

phonology - what are the sounds which have been recognized as distinct in the Sanskrit sound system.

when the Sanskrit was a spoken language

When we are doing Phonetics the meaning is of second consideration. But in Phonology this is not the case. There the meaning is the main part.

We can have general phonetics but not general phonology.

Study of the sounds of a particular language with the point of view from the meanings of that particular language.

When we do phonetics we study original and derivative

Sound.

2. For in Phonology only original sounds are considered.

it is the higher form of 'H' Measure, Treasure, Honour, - of In English never occurs in English. Though it is found in German.

Phonology comes in the proper field of the Linguistic.

The study of speech sounds more from physics rather than Linguistic is Phonology.

Different sounds are related to one another, still there is distinction. If these are thirty sounds, syllables, there should be thirty sounds.

A system means that they are at sufficient distance from one another. Each one may stand for a certain number of allied sounds.

4. 31124 Sound.

The word

31124
The same sound written in the same way is not pronounced in the same way. Large number of the varieties of the same word. These variations are unimportant. Variations made by the

through mouth then this will be non nasal.

panini explains by saying "युक्तमिति द-च-निः स-मिति"

In some languages there is difference both in duration and quality of the same vowel. Between fit and feet there is first and secondly but in English the first is not only but some thing other is implied in it. vowels can be either be

long and se (द्वि) given vowel in (द्वि) can be pronounced in either pitch. This pitch is called (द्वि) or (द्वि).

This distinction is rather a musical distinction.

Stress accent - English pronunciation

(द्वि); (द्वि); (द्वि)

original sounds - ५, २, ५, ५

Deliberate sounds - ५, २, ५, ५

उच्चारण - ३५६५५५ २. निष्ठा मुक्ति
तदः किम् तदः परम्

24-25: when we pronounce. The
back part of the tongue is moving
towards soft palate.

But there are other differences
the position of lips is also
considered. The jaws also play
a great part. The movement of
the lower jaw also determines
the shape of the mouth cavity.
If the lips are stretched there
is the pronunciation of front vowels
when there is the sounding of
lips there will be back
vowels.

Though stretching and sounding
are two opposite actions but we
can combine them and there
will be a new sound as
the french word - jaw.

Nasal sounds and non

Nasal sounds.

If the nose also takes part
in sending air outwards then
there will be nasal sound.
when the air goes only

we rarely use ingoing breath for talking.
when air goes out of use it is
for us not to allow it to go or
let it go. we may change the
shape of our mouth cavity. By moving
certain organs of mouth, we can make
a different sound.

Vowel is a sound where
air is allowed to go freely. The
quality of vowel depends on the
shape of mouth.

Consonant is a sound, which
is produced by stopping air at
some point or other. This stopping
is for a fraction of a second.
This is the main distinction
between vowels and consonants.

But there are sounds which
can be placed mid way between
these two things.

(Bulton) we write two vowels
but pronounce only one. we can
say that there are as many
syllables as there are vowels
but there can be a syllable
if there are the vowels is

24-25: when we pronounce. The
back part of the tongue is moving
to wards soft palate.

But there are other differences
the position of lips is also
considered. The jaws also play
a great part. The movement of
the lower jaw also determines
the shape of the mouth cavity.
If the lips are stretched there
is the pronunciation of front vowels
when there is the sounding of
lips there will be back
vowels.

Though stretching and rounding
are two opposite action. But we
can combine them. And there
will be a new sound as
the french word - *fo-v*.

Nasal sounds and non
nasal sounds.

If the nose also takes part
in sending air outwards for
these will be nasal sound.
when the air goes only

we rarely use ingoing breath for talking.
which also goes out of. use it is
for us not to allow it to go or
let it go. we may change the
shape of our mouth cavity. By moving
certain organs of mouth, we can make
a different sound.

Vowel is a sound where
air is allowed to go freely. The
quality of vowel depends on the
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Consonant is a sound, which
is produced by stopping air at
some point or other. This stops
it for a fraction of a second.
This is the main distinction
between vowels and consonants.

But there are sounds which
can be placed mid way between
these two things.

(Buttton) we write two vowels
but pronounce only one. we can
say that there are as many
syllables as there are vowels
but these can be a syllable
if these are the vowels is

not pronounced. We can conceive
sounds which can be produced by
letting air go freely without using
vowels. This definition is a ^{working} practical
one and not scientific.

Bottle. These are two vowels
but we pronounce only first one.

The definition of vowel. :-

A speech sound consisting
of voice modified by sympathetic
vibrations in the supra laryngeal
cavities and in the production
of which the air is allowed
to flow freely with no or hardly
any friction.
order of the mouth cavity.

1. front vowels.
2. back vowels.

which can be called front
vowel.

The tip of the tongue
rises towards the ~~Hard~~ ^{Hard} Palate.
pronouncing. This action takes
place. This place is called
Hard Palate.

if these words have directly come from Greek

through the point of view of the sounds.
* Sounds Sonants liquids - These words
are accepted because they ~~was~~ impress
in that way on the listener.
But this point of view is not
satisfactory this is a subjective
& method. When we utter some
sentence. we move our mouth.
If we study the movements of
tongue then we can say that
it is scientific method. There
is said that to change the voice
of veda is a sin. Then to
study the mode of articulation
of veda for this work. India
developed a very accurate
system of sounds.

1. 1st work. 2. 2nd work. 3. 3rd work. 4. 4th work. 5. 5th work. 6. 6th work. 7. 7th work. 8. 8th work. 9. 9th work. 10. 10th work.
These works are a science. They are
1st work - 2nd work - 3rd work - 4th work - 5th work - 6th work - 7th work - 8th work - 9th work - 10th work.
we have in Indian literature
concerning sound system.
Indian had to wait upto
nineteenth century for development
the sound system of the
language in other countries.

Expression is likely very subjective.
There from the study from the ^{point of view of} impression
on the minds is not very sound.

The inferences made by mouth, Introspection and observation can be made objectively.
Ancient person observed those actions which no one in these days can easily see. The most wonderful thing is that they had no laboratory for this kind of study. They relied chiefly on introspection. But this study was scientific. The Indian Science of phonetic had a very accurate system and it has served for the origin of modern phonetics.

To-day there is no language which have ^{not been} described by phonetics.

What are the conclusions of ancient Indians. Classification of sounds.

The very first distinction is to be made is between vowel and consonant. To-day also Modern Phonetics make this distinction first of all.

According to ^{old} modern Phonetics, we make the use of our ^{old} going breath in our talking.

associating
 joining different elements to make a
 unit. and forming sentences in order
 to meet our needs. These are situations
 and we come to face that situation.
 It is determined by the situation
 of self. Language exists within us.
 whether we use it or not. What
 kind of existence is this. Language
 exists in us in the form of
 Sanskaras. Words exist within
 in associations in groups.
 They do not exist alone.
 Any word can remain in many
 groups.

Two elements गमन - गत
 गमन वचन - All these words
 have गत. गत - All these words have
 गत - common element. गत.
 But these are words who have
 more than two elements. AS सावित्रम्

3411 - 1 1111 + 1111
 Any word can remain in as
 much associations as many it
 has elements, and also previous
 experience of the given speaker.
 There is no limit of the group.

Morphology - word formation.

phonetics - sound system.

Syntax - sentence formation.

kind of words it depends on the
knowledge of words of the speaker.
Whenever we study any language
we have to consider these elements:
1. Every language has sound system.
2. Grammar - of which the
way in which the words are
formed - Morphology.
3. Syntax - To study the sentence
formation.

Phonetics

All languages do not contain
every sound. What are the
different speech sounds and
in what way can we
classify it. We have in
India for the first time a scientific
study of the sound system of
the language. Find that
even in ancient times
1. Sound impression on one's
mind. Some sounds produce harsh
sounds. Foreign means who does
not know how to speak. Urdu
says *gharib* to whom, who
does not speak *gharib* perfectly.
we can study a language.

in Sanskrit, and in English also. ^{११११११}
is not exactly as plural because
there can be said plural if there
are two or more. Where as in
Sanskrit there is ^{११११११} ११११११. Also
and ११११११ means ^{three} three or more.
Thus we know that things symbo-
lized are relative.

Idea of the ^{११११११} is not absolute it
is relative. The different ideas expressed
in a language are determined in that
same language.

"The symbol - it self."

What is the symbol of plural in
Sanskrit? The plural number is expressed
as in one way as verbs are concern-
ed and expressed in another way
as nouns are concerned. It is not
essential that there should be
a symbol of any number. There are
some suffix which are not
generally used. Whether the word
is singular or plural it is
determined by other words in
the sentence. We can take another
example. In Sanskrit there are
two parts of a word.

1. यशो. 2. ययय.
यशो- is usually expressed by
ययय. That we can also take
यशो. Respect. The meaning of the
यशो of the word it is 'belonging
to the particular circumstances
of the society in which the
language is used.

The word यशो in Sans. and
Brother in Eng. and ययय and ययय.
ययय and mother. Inquiries say
ययय that these words have the
same origin. That does not mean
some thing as brother in English.
They are similar to some
extent but not wholly. We take
the word यशो because the society
in these cases is the dependence
of society. The word of Brother-
in-law means something and Hindi
word does not contain so wide
ground. In English we will say
that these are two brothers in
law there but in Hindi we
cannot translate it literally.
The next point is that
in language we are constantly

that the name of a thing is the name accepted by the society, this is

If the relation is ~~arbitrary~~ ^{arbitrary} it is clear that individual cannot change it if the word is constituted by reason then man can change it and assign ^{upon} it. But an arbitrary construction cannot be changed. The fact that certain words are arbitrary. Then it is a factor against change.

If the relation between them is arbitrary both are absolute.

Every one knows that every man's hand writing is different but still every one can read others writings. The shape changes from person to person but still we manage to read. It means that they are not absolute but relative.

The difference between l and t is very little but still we know the difference and call one l and other T. The difference can be varied. Now we want to know to what extent we can vary it. It can be varied but not so much that it becomes identical

with other ^{letters} Alphabets. It is what the other letters are not. The shape of a letter is not absolute but relative. A symbol is then relative. Now what about a thing symbolized. Sounds are also different. But ⁱⁿ despite of the difference between the ~~considerations~~ ^{conceptions} but still we can recognize the sound. It

There is variation but the variation is to that extent that it stands for something that other things are not. In language also neither the ^{symbol} (word) nor the symbolized thing is absolute. It is relative. First with meaning. Is there any thing absolute about a meaning. Meaning is also relative. Meanings vary according to time, place and circumstances. Meanings are products of society. Meanings vary from society to society. The meaning of the word is determined by the meaning of other words in any same language. There is a word, singular and plural number in English. The meaning of 'add' is determined by the other words

for a definite aim. To meet present need.
Speech is made to use the knowledge
of a present need combined in
sentences.

What is the relation between symbols
and the things symbolized. It is true
that has a natural fitness for signifying
symbolize justice. There is a natural
fitness, a ²¹⁰⁴⁰¹ ~~210401~~ This is not an
arbitrary thing. This relation is natural.
Between words and things is there
~~or~~ and words and meanings, is there a
natural relation? There is no natural
relation between words and meanings
but it is arbitrarily - willing
without reasoning. A man gives order
without giving reasons and without
explanation. They do so as a matter
of convention. There are certain words
which they signify ~~these~~ the name
of the thing. ~~Arbitrary~~ poetic word.
Some times there is not the imitation
of things but the act of impression
which is thrown upon us.
Here are certain other words, especially
adjectives, things which are big
contain the vocal 'p', 'zh', but
X onomatopoeic word.

Small things contain the ~~word~~ ^{words} they
 make a difference between ^{us} and ³
 १५५, ३५५. Now they connect big and
 far, near and small.
 In addition to ~~onomatopoeic~~ ^{onomatopoeic} poetic
 words there are still other words which
 have natural relation with things.

१५५, ३५५. ५: ५५-५. २
 But ordinarily there is no natural
 relation between these things.

५५: १५५, ५५-५
 Grammar works on the assumption
 that the word meaning and the
 relation between them is ५५: ५
 ५५५५ says that ५५ means ५५
 In English the ५५ meaning is
 that words are eternal.

The word ५५ was understood in
 two ways in older days.

1. ५५५५५५५५ -

2. ५५५५५५५५ - Eternality in the
 sense of continuity.

We cannot imagine that the word
 means something else. Something
 that cannot change, from generation
 to generation.
 Modern linguistics says

organs as a means to communication. Man evolved language to communicate. It is only natural because ^{for man} to use sound symbols because sound can be felt and heard even in darkness. Secondly, these sounds could make more impression. The nature of the system of language symbols. What is the relation between things symbols and things symbolized. These symbolized things are our former life with all its complexity and the symbols are sounds of the mouth. What is the difference between language and speech. Sometimes these words are thought of as synonymous. Language we get from society but speech is more individual, which he uses from when he gets language from society. He has language but he has not speech. So, we say "He knows sandal but cannot speak it." This shows that there is a difference between language and speech. Speaking means use of a knowledge (Language)

Read. There is a Science of Symbols.
(Semasiology). This Linguistics is a branch
of Semasiology. If some body says
"This is something which one
says and other hears, but it
symbolizes an idea which can
not be heard and uttered. There is
a difference between script and language
script and language are two different
symbols. script is a symbol which
can be seen and heard. But lang-
uage sees symbolizes that thing (idea
which can be neither seen nor heard
"Language as a system of language"
we are neither interested in another
system of symbols. but only script
and that also in general.

In any language ^{the thing} symbolized is the
thing which cannot be seen. How
the language originated. We
know that while speaking we
use certain organs of our mouth.
Now the question arises did God
give these things to man for speech.
But all these things are given
to animals also. Only man is
capable enough to use these

Mon. Sec'dy. P.M. "yes - Linguistics - उहाँ. माइत - Sans paper
Tue. " " " " " means of communication

What language is, and how it works. All the languages of South India are derived from Sanskrit. One should at first know what are the general characteristics of language. Modern psychology is concerned with language. How does the human brain work. The connection between speech and brain is the ~~for~~ important ~~aim~~ point. Now the sociological point of view also deals with language. Epistemologists - those who are trying to find out what are the means to acquire knowledge. These persons also had the question to answer. Is the language a matter of knowledge? To what extent speech is the means of knowledge. There is a great controversy between them. Some say that language is the means of knowledge ^{monistic} but others deny it. Buddhists say it a separate means but Sankhyas are different. But we are not concerned with these points of view but are seeing it through linguistic point of view. We are looking it as a means of communication. We are anxious

to communicate our ideas to others.
But there are other means of communication too. All these other means of communication have their specialties. They differ from each other in some respect but resemble in other ways. By joining our hands we do communicate with others but not through language.

Some communications appeal to the eye not to the ear. A symbol and something through which we communicate. In all communications these are two things always present. In writing also these two things are employed. which can be seen, is only for something that cannot be seen but heard.

Every script has two things. The symbol and the thing symbolized. One thing may appeal to one sense and other to another sense. Man has elaborated many symbols for communication and most important among them is speech.

These symbols are created at different times and different places. Religious ceremonies are also symbolic things. But the whole of these things stand for something that cannot be seen nor

... The total of Dreyfus. Those who were in his favour were called Dreyfusards and in French, is the sign of contempt.

Another Method

The order of words

The instance of 'Eagerness or anxiety' breaking of long sentences to short ones, also helps to show our feelings. We change the order of words when we want to stress the emotion.

How Do Changes Take Place in Language.

Any language can be studied by two ways.

1. The present condition of the language.
2. The earliest position of the language.

It means that there has been constant change.

There are three main kinds of changes.

1. Phonetic change in the sound of words.
2. Morphological grammatical changes.
3. Semantic words have changed their meanings.
4. Syntactical change in the way in which the sentences are constructed.

From another point of view, changes can be of two kinds.

1. Certain change affects the whole of the language.
2. Sporadic change which does not influence the whole of the language.

Let us take the Sanskrit word 'अग्नि' (agni) as an example. It was originally 'अग्नि' (agni) but due to a change in the vowel, it became 'अग्नि' (agni). This change is sporadic change. This change is sporadic change.

1. Phonological changes.
2. Morphological changes.
3. M.C. Those changes in the writing of which the man's brain has no part. The Sanskrit word 'अग्नि' (agni) has become 'अग्नि' (agni). This change is due to the physical changes. This is according to physical changes.

... can be one action.

Hindi has developed a new method.
In Hindi, this appears there are
some say that Hindi has got this character-
istic from Urdu and Persian, i.e. Urdu and Persian
languages.

There are things which can be heard and
uttered but still there are things which
neither can be heard nor uttered
as for example, इत this is only
an order of the words.

In इत होगा कि होगा के मन,
In होगा कि होगा के मन |
Though there is होगा and होगा has
gone still with the meaning and होगा
(comes).

Zero is also the expression of
linguistic categories
the absence of something, also ex-
pressive of these categories.
Even zero can express a meaning.
Urdu had the notion of this
absence. अवस्था में
The absence of something may have its
place, its significance.
अवस्था is also a kind of zero.

In Proaic the central ^{position of the} series of
three consonants. ^{Ki al. N.T.B.}
Kutuk, Kalik, for manipulating the
rewards we then change the consonants
though the series remains the same.

These are called ^{rewards} ^{rewards}.
The difference between philosophical
conceptions and linguistic conceptions
is the one and the same. ^{deals with}
Language is not only the concepts
and ideas. It expresses many other
things. e.g. emotions and feelings.

In poetry emotions are expressed. But
in linguistics the emotions are not expressed.
we are studying the method of ^{expressing} ^{expressing}
speaking. The chief method was the use of ^{words}
some for ^{affirmation}, ^{affirmation}, and ^{negation}.

^{affirmation} (affirmation)
The most efficient method of expressing
is this suffix method.

The ^{affirmation} ^{affirmation} expresses a feeling
an idea. In Sanskrit this method
is used.

^{affirmation} ^{affirmation} This expresses an
feeling. ^{affirmation} ^{affirmation} A feeling of contempt.
In these words there were many ^{affirmation}.

different meaning.

द्वारा - द्वारा } Difference between
विधि - विधि } grammatical
categories.

This method is called vocalic change.

सोडा पानी की बोतल - This is an English sentence.
सोडा पानी की बोतल - That is why we can't say वाक्य (वाक्य).

वाक्य विशेषण योगो न - समास should be understood in a very wide sense.

Adjective will come under the sphere of noun.

In Sanskrit, there is कर्तृ कर्म which is a kind of suffix.

समास is also a category.

Another kind of वाक्य which is not much used in Sanskrit but in Hindi or English. These words are verbal वाक्य.

Verbs like to have, to get, to do, auxiliary verb.

To have + To give - These are joined verbs but they are connected peculiarly.

different meaning.

द्वि-रा-त - द्वि-रा-त } Difference between
14-रा-त - चौ-रा-त } grammatical
categories.

This method is called vocalic
change.

समाप्त
A soda water bottle. This is an English
word.
सर्वशेष शान्त न. That is why
we can't say वाच्य (जः प्रमः).

सर्वशेष विशेषण योगो न.
समाप्त should be understood in a very
wide sense.

Adjective will come under the
sphere of noun.

In Sanskrit there is अन्त्य which is
a kind of suffix.

• समाप्त is also a category.

Another kind of समाप्त which is not
much used in Sanskrit but in
Hindi or English. These words are
verbal समाप्त.

Verbs like to have, to get, to do,
exillary verbs.

To have + To give - These are joined
verbs that they are connected peculiar

To have. This is only the question of how
in the sentence. I have given the root.
This is a spoke of verb have to use.

I use the chalk. Now the word 'use'
has come into a dependent use. But
I used to go, this the two is yet to have
become Hindi. In Hindi, 'use' is in
Sanskrit we can't have it there in
the same way.

To have, to get, to do, to use.

२१३-॥ ५१॥ ४२॥ ३३॥ २४॥ १५॥ ६॥ ३॥ २॥ १॥ ०॥
They have been called '११३२१' '१३२१' '२४-०१' '२४३'
331 says this. But it is really Hindi in Hindi.

331 - Independent use. 331 has got its
real meaning. ३३१ '३३१' here 331
has got its real meaning. But still it
is doing a significant work. It is modify-
ing the meaning of '३३१'. We can see
the force it has in this sentence. The two
words ३३१ 331 have become one word.

In Hindi the Sanskrit ३५५१'s have
been eliminated. Hindi invented these
things out of its genius.

३३१, ३३२, ३३३.
Hindi can combine three words together
'३३१' '३३२' '३३३' - These three words

Sanskrit

मकरन्द

३१
३१२
३१४

३१४

- ८
- २०० ०३
- ३
- अल
- २
- २८

मकरन्द
मकरन्द
मकरन्द

standing closely but never influencing each other is called Agglutination.

मकरन्द मकरन्द - In Sanskrit.

To Krishan - though the word is the same still the connection is not like the मकरन्द because 'to' stands differently.

In these three classifications there is no language which exclusively comes into these classifications there is only the question of predominance.

Knock ed. knocked. - this word looks like Agglutination but it is really synthetic because we pronounce it like (Knockt.)

1. Linguistic Categories.
2. Grammatical Categories of same meaning.

What are the different ways in which the forms are connected.

What role does play occur in this sphere.

Context - Noun. Context Verb.
Noun. No. Verb. ~~Context~~
has differentiated between Noun and Verb in this way.

In Sanskrit also accent can be responsible for explaining linguistic categories.

For example, the grammatical status of the word changes according to accent.

There is a difference between ~~दृष्टि~~ and ~~द्रष्टु~~.

In Vedic Literature one important way of explaining linguistic categories is

Sing - Sang -

To get the idea of past we cannot change something to the root we have only to change the vowel and the idea of past can be derived.

In Hindi by changing vowel we can

Gender in English ат-д-уш and
not 2103-уш
but in ат-д-уш the word
is both ат-д-уш and 2103-уш
There is no correspondence
between Gender and sex.
The German word Maiden
is Das Mädchen — Neutral word
but yet we can't say that
there is no connection between
these two.

There are certain years
which are reserved for ~~female~~
male, gender.

Gender is a combination
of two things as morphemes.

There is a Gender when
the idea has a special way
of expressing it in the
same way every time.

Even these are all ideas still
they differ from one another.
In some languages there
is no difference between
genders.

There is a discrimination

between time and space

Morphology is a study of
There is no fixed number of the ideas
There are some ideas which are not found
in the languages

1945 There are some ideas which may
work. The suffixes are only in Hindi
The method of studying these ideas is
called morphology.

What is meant by a 'form' or
"It form is a combination of
combination of Sound and meaning,
which can be used for the purpose of
multiplication of words."

Combinations of Sound and meanings
which are common to certain languages
from older days there were three
types of languages:

Sanskrit: Agglutinative Morphological
Classification
3. Agglutinative

In these days we do not believe in
this classification

The example of Agglutinative language
is Sanskrit (24/4/21)

Sanskrit.

341

Morphology : ---

Whenever we say anything we express it in words or sentences.
Examples.

For some words there is funda-
mental meaning.

The meaning of the word 'शु' is modified by the word 'शुभ'.

शुभ Modifies शु
शु Expresses the idea which is modified
शुभ. There are three words which have fundamental ideas.

Other three ideas modify the expression.

1. Fundamental Notions - शुभ, शुभ, शुभ
2. Modifying notions - शु, शु, शु.

There are two kinds of शुभ in a sentence.

शुभ is something that we can hear but शुभ cannot be only understood.

Modern Linguistics use two words ! Semantics -

Fundamental Notion + The elements which express them

Morphemes.

Modifying notions - The elements which express them.

A Language differs chiefly in Morphemes. We are more interested in Morphology.

What are the different kinds of morphemes in different languages.

There is an immense variety in it.

Morphemes has two sides.

1. Meaning side.

The meaning side can be called modifying notion (Linguistic categories.) 2. (Grammatical categories.)

They are all ideas, they function to modify the semantic morphemes.

Nature of meanings. -

Gender, Tense, Number.

This Gender is not necessarily present in language and in Every language if it exists has different type of Gender.

स in Sanskrit remain स in प्राकृत (शौरसेनी) स - स.

पुत्र - पुत्र (शौरसेनी)

पुत्र - पुत्र (शौरसेनी) । स - स (शौरसेनी)

क - क. शौरसेनी । The vowel u comes in this line in the two words there is संयोग

In पुत्र - the संयोग is in first condition.

क - क the संयोग is in second element.

300 - 308 - 1 य - य - प - प

पुत्र - पुत्र

1. Grimm's Law - He studied Sanskrit also.
2. Verner's Law - A German Scholar.

Grimm studied Germanic history. He compared German with other languages.

Grimm's Law - At first he formed the law as a derivation law and after wards in the law of correspondence.

To do correction - म, व, य become व, द, ग in Germanic.
 व, द, ग .. फ, थ, ह ..
 फ, थ, ह .. F, Th, H ..

We can take Sanskrit words and see what is the difference between Sanskrit and Germanic.
 Grimm's Law related to certain sound changes in Germanic.

मृ - मृ (मर) - गोब्र - hair - English. To learn Germanic - English is derived.

Morphemes.

Modifying notions: The elements which express them.

A Language differs from other chiefly in Morphemes.

We are more interested in Morphemes.

What are the different kinds of morphemes in different languages.

There is an immense variety in it.

Morphemes has two sides.

1. Meaning side.
- 2.

The meaning side can be called modifying notion (Linguistic categories.) & (Grammatical categories.)

They are all ideas. They function to modify the semantic morphemes.

Nature of meanings. -

Gender, Tense, Number,

This Gender is not necessarily present in language and in Every language if it exists has different type of Gender.

स in Sanskrit remain स in प्राकृत (शौरसेनी) सृ - सृ.

मुमुक्षु - मुमुक्षु (शौरसेनी)

(नान - पण - शौरसेनी) । सृ - सृ (शौरसेनी)

वृत् - वृत् (शौरसेनी) । The vowel र comes

in this law in other two words there is संयोग

In वृत् - the संयोग is in first condition.

In वृत् the संयोग is in second element.

3001 - 3002 - । प्रस - पञ्च ।

पुगुप्ता - पुगुप्ता ।

1. Grimm's Law - He studied Sanskrit also. A German Scholar.

2. Verner's Law -

Grimm studied Germanic history. He compared German with other languages.

Grimm's Law - At first he formed the Law as a derivation law and after wards in the Law of Correspondence.

Indo European - म, व, ल become व, द, ग in German

(2) व, र, ग .. फ, ड, क ..
प, त, क .. F, H, L ..

We can take Sanskrit words and see what is the difference between Sanskrit and German. Grimm's Law related to certain sound changes in Germanic.

हिंस्र - मृ (मर) - गोवीर - hair - English. To hear Germanic - English is derived.

1000000 is more of the condition

These semantemes can differ but they can not
be absent.

रक्त, रक्त, रक्त — ~~semantemes~~. Seman
+ + + — ~~Semantemes~~.

change in the meaning of. Semantemes is
a semantic change.

In old English "to express the past perfect
of use. "did" but "I knew not".

अतः — To day the meaning is "did" but in
older days it was not so.

A language is a subject of change in
course of time. But since ~~unusually~~ fixed
the meaning of ~~य-प्रकार~~ that is why ~~सामान्य~~
it does not change rapidly but still it has
changed.

We are studying language from the ~~historical~~
view of communication. Semantic change is
due to ~~विविध~~ ~~कारणों~~ (social factors)

1. Figurative use of words. ~~शब्दों का प्रयोग~~
2. change in Environment ~~वातावरण में परिवर्तन~~
3. tact and politeness — ~~व्यक्तित्व का महत्त्व~~
4. Emotional emphasis — ~~भावुकता~~
5. prevailing use of one type out of a class — ~~एक ही प्रकार का प्रयोग~~
6. ~~शब्दों का प्रयोग~~ ~~शब्दों का प्रयोग~~ ~~शब्दों का प्रयोग~~

11-11-8, 1-1-11, 1-1-11, 1-1-11

E-117 10.4 10.8 24.1

१. उत्पत्ति: पारिवर्तन —

14/11/1940 1-4
4-11-1940 1-4
14/11/1940 1-4

1. The first part of the document is a list of names and their corresponding addresses. The names are: John Smith, Mary Jones, and Robert Brown. The addresses are: 123 Main St, 456 Elm St, and 789 Oak St.

[Faint handwritten notes at the bottom of the page]

1. संस्कृत में संस्कृत शब्दों का प्रयोग
 2. संस्कृत में संस्कृत शब्दों का प्रयोग
 3. संस्कृत में संस्कृत शब्दों का प्रयोग
 4. संस्कृत में संस्कृत शब्दों का प्रयोग
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 10. संस्कृत में संस्कृत शब्दों का प्रयोग

Quality of Resemblance. (4) 31/12/18-18/12/18

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continued

Analysis of Language. - Classification of Language

1. Morphological classification of Language
2. Historical or genealogical classification of Language

3. Agglutinative. - 4. Synthetic. - 5. Analytic.

Synthetic Languages are those in which the words are formed by the addition of affixes to the root. This is the most advanced type of language.

Isolation is a more advanced type of language.

Morphemes are the smallest units of language which have meaning. They are classified into free morphemes and bound morphemes.

Free morphemes are those which can stand alone as words. Bound morphemes are those which cannot stand alone and are attached to other morphemes.

भगवान ने जग में एक ही लक्ष्य दिया, माता को डराना
12 रही मद तो नहीं जग, भाता फिर नहिं रहें। जग जग
मैंने नहीं भागूंगा क्योंकि मैं एक ही लक्ष्य पर हूँ।
इतने ही हूँ, मैं ही हूँ, मैं ही हूँ।
भगवान ने जग में एक ही लक्ष्य दिया

भवकार मन्त्र -

... .. Termination

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27 3. 1992.

आज सुबह है आकर किरण ने पास में ही, किरण का जाने घर था बुलाते
पर भी बाहर नहीं आया दुकान जाने लगा मनी में दीपक के हाथ तो
किरण ने कहा ये तीन तीन यू. में पढ़ाती है तो प्रवाह कहने लगता -
तो नीचे जा यू. में पढ़ा रहा है अरे पास तो तीन मीटर का सम्य
नहीं होना चाहिए - स्वस्थ - इसके पास अभी जाकर नहीं बैठना चाहिए ।
किरण ने बताया पहले बिमल और जगु नामों को और वह अपने
पास में बहुत लड़ी और हमेशा ही है अब नहीं आती । किरण ने अपने
आई की शादी क्वारण की मनीना के हाथ से, कुल्लु गुरुजी बड़ी
[मनीना] फिर की और अपनी ही बड़ाई करती रही, पहले किरण-मन
होना में रहती थी तो मुझसे ने अपना बेटा छोड़े हमारे पोते का
हमारे में हमारे बाद ही रहना हुआ था । अब हमारी ही चमक-
ना में हमारे पास । अब किरण और कृष्ण गुरुजी पास है हमारे पास
है हमारे पास ही रहती । बलदेवराज की लड़ाई का बहुत सब
होने में किरण ने हमारे पास करने को कहा था, मुझे हमारे पास
होने में किरण ने हमारे पास जाने को जोर दे कहा था कि
हमारे पास ही रहती है ।

किरण अपने जेब के लड़े दीपक को वहां दुकान पर बंठाने
के लिए लाई है, भाई ने कहा मेरे पास गैर ही तो सामयका कर
दिना । अपने लिए लाई है तो मेरी को मनी दे दे ।

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1. सबसे पहले स्वयं में
। सबसे पहले स्वयं को पूजा ।

मंत्रमाला में
नमो भगवते वासुदेवाय

2. माता ने वृषभ को स्वयं में देना ।

3. माता ने हथि का स्वयं देना ।

4. माता ने लहसुनी का स्वयं देना ।

5. ॥ पुष्पमाला का ॥

6. ॥ चन्द्रमा ॥

7. ॥ सूर्य ॥

8. ॥ इंद्राणी (कनिका)

9. ॥ चंद्रिका

10. ॥ चंद्रिका

11. ॥ होर गोला का दंड

12.

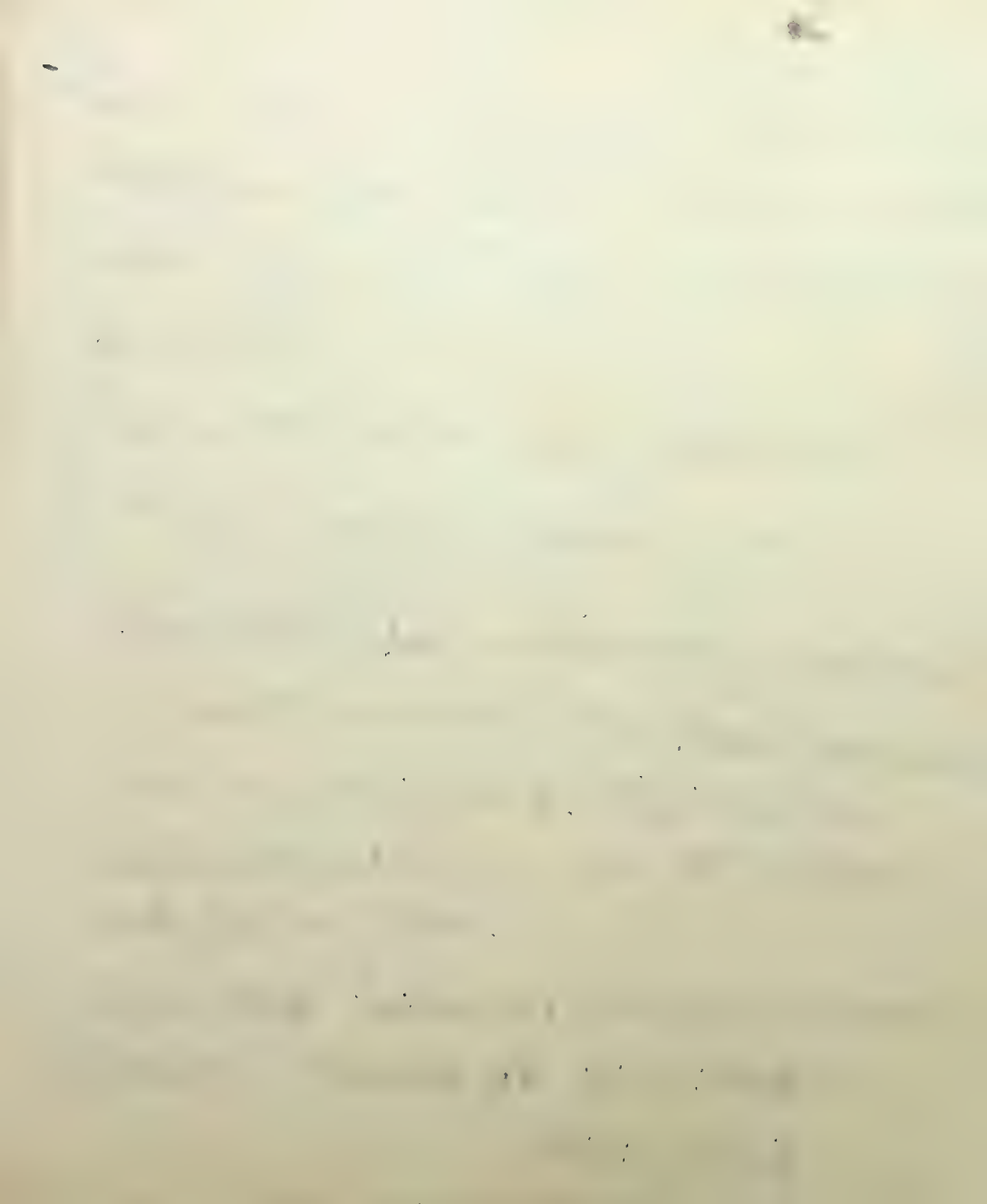
13.

14.

— नामादाए की लड़की स्वाचरा की बहू है ।

मूलामल की भाग्य है दुखी
। ऐह वजाज, यह बालचौर का चोह

कितना मोल हो, दिल का कहल काला है इसने कहा । तेजाहे
को नेकाल जी डेर में अपना डादमी मजबूत बना हुआ ।
लोकन तेजाहे का अनाजल गहं या हुआलेह यही का गया
लोकन जल रहने लगे वचला केशा ते इसको नेकाल
दिया । तेकाइ मजबूत है ७०% बंगाल का २५%
बलदेवरा का २५% वह लड़ी आबो (सोल) की लड़ी गेहानी
का है । चन्द्रकान्ता ने लहुल हिल हिल के मरने काही है
तह लोला को छोटी बहल है । उसी ने राजरानी के
लड़के पर attack केशा ।



Tricks, Ellis - a guide to various
maneuvers from South Pacific
to give ideas for the work on
the subject.

Soi 15-77 ATTAKARN PRASIT
A Novel way of curing diseases

Sriroo. Rob, foot reflexology spec
of health check and care. Siam Toast
Club this evening at 6. Thai German
Cultural Centre on Soi, ATTAKARN
South Sathorn Road.

Pornthep Srimanula, or Vice-president
J Smail Mapara at 254-5444-5
254-3502

The Mīmāṃsākas regard time as a perceptual datum, but it fails to recognize the limitation of perception as a source of knowledge. Therefore the Vaiśeṣika does not maintain their position as tenable. As the time, which is the object of philosophical speculation, is in itself infinite and eternal, it cannot be an object of perception. Perceptual time is always limited and has a definite duration. When we refer to certain events as happening simultaneously or in succession, we only allude to their arrangement and relative position in the "time-setting". ^{In such cases,} there is no ^{direct} awareness of time as it really is, ~~in such cases~~, but only the modes of time as adjuncts to events as determined from without. The real, metaphysical time, however, is infinite and ~~unlike indivisible~~ indivisible. ~~It exists for ever, even if the events cease to happen.~~ It cannot be perceived by our senses. Its existence is known ^{only} with reference to the perceived event ~~as they~~ to which it serves as a common background. Naturally, there, the Vaiśeṣika should refuse to accept the verdict of perceptual experience at its face value with regard to time.

Toichu Chien - a good & mature
massage from South Australia
town to give trial on the workshop
the subject.

Soi 15 JIR ATTAKARN PRASIT
A novel way of curing diseases

Immun Rich, foot reflexology spec
of health check and care. Siam Toast
Club this evening at 6. Thai German
Cultural Centre on Soi. ATTAKARN
South Sathorn Road.

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254-3502

